

# Rangahau Wānanga

*Playback document*

25 Whiringa-ā-nuku | October 2024

# Hei Mihi | Acknowledgements

“Tō Reo, Tā Mātou Aronga”

“Your Voice, Our Direction”

E ngā mana, e ngā reo, e ngā karangarangatanga maha, tēnei te mihi atu ki a koutou katoa.

Ko te kaupapa nui i tēnei rā, ko te wānanga rangahau i Te Taihū, he mea nui ki a tātou katoa.

Ko te whāinga matua o tēnei wānanga, kia whakamanahia ai te mana motuhake mā te whakakotahi i ngā kaupānga rangahau Māori o Te Taihū ki te whakatau i ngā kaupapa matua mō ngā rangahau hauora Māori o te rohe nei.

E kore e mutu ngā mihi ki ngā iwi o Te Taihū, nā koutou te manaakitanga, te aroha, me te kaha i taea ai tēnei wānanga. E ngā iwi, e ngā hapū, e ngā whānau, he mihi maioha ki a koutou katoa.

Ka mihi hoki ki ngā kaiuru o te rā, nā koutou i whakamana, i whai wāhi ai tēnei kaupapa. Ko koutou te mauri o te wānanga nei, ā, ko ō koutou whakaaro me ō koutou pūkenga te tūāpapa mō ō tātou mahi rangahau ā ngā rā kei te heke mai.

Nā reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.

*To the esteemed leaders, the many voices, and the numerous connections, I extend my greetings to you all.*

*The main focus for today is the research wānanga in Te Taihū, which is of great importance to all of us.*

*The primary goal of this wānanga is to uphold self-determination by bringing together Māori research stakeholders in Te Taihū to determine the key priorities for Māori health research in this region.*

*Endless thanks go to the iwi of Te Taihū; it is through your hospitality, love, and strength that this wānanga has been made possible. To the iwi, the hapū and whānau, heartfelt thanks to you all.*

*Acknowledgment also goes to the participants of the day; it is through your support and involvement that this initiative has been empowered. You are the essence of this wānanga, and your thoughts and expertise are the foundation for our research efforts in the days to come.*

*Therefore, thank you, thank you, thank you to you all.*



**Name**

Co-chair Te Kāhui Hauora o  
Te Taihū IMPB



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# 1

## Tahi Background

# Background

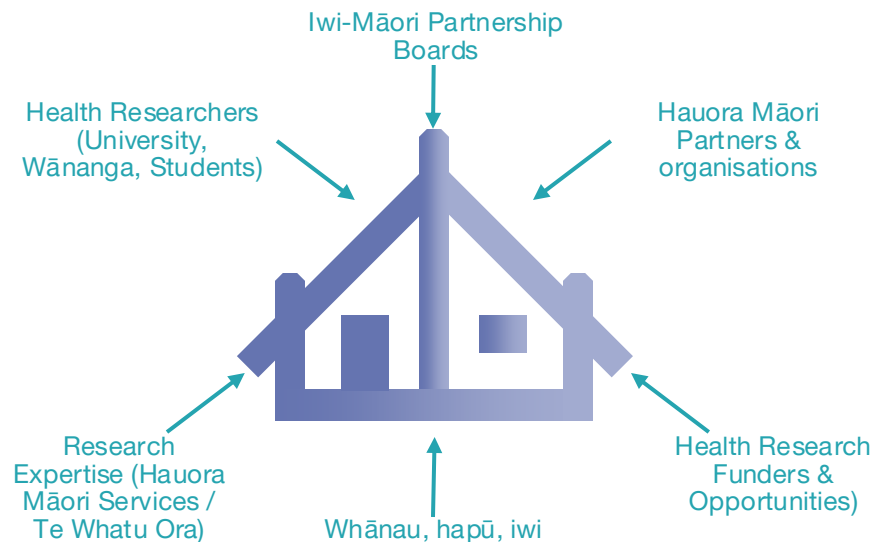


In May 2024, Te Whatu Ora (HNZ) reached out to Iwi Māori Partnership Boards (IMPBs) across the motu, requesting hosts for regional wānanga focused on rangahau (research).

Te Whatu Ora (HNZ) has a responsibility to provide IMPBs with data and insights to monitor local health outcomes. However, they need local knowledge to ensure that new data, digital, and research initiatives meet the needs of iwi, hapū, and whānau. To support local rangahau capability, the Evidence, Research, and Clinical Trials Directorate within Te Whatu Ora (HNZ) recommended regional wānanga as an effective way to bring together IMPBs, Hauora Māori Providers and researchers.

Te Kāhui Hauora o Te Taihū IMPB took on the challenge and hosted a wānanga, gathering stakeholders to discuss and shape the future of rangahau in Te Taihū.

## Regional Rangahau Hauora Māori Infrastructure



# Te kaupapa ō te rā



## Purpose of the day

To enable an expression of mana motuhake to occur by bringing together rangahau Māori stakeholders across Te Taihū to determine the rangahau hauora Māori priorities, of the region.

## Objectives

To enable mana motuhake to flourish in a wānanga-led research setting through;

- Determining the collective aspirations for rangahau in Te Taihū.
- Exploring the current state - research capacity and capability as well as infrastructure.
- Identifying gaps in capacity, capability and infrastructure to meet the rangahau aspirations of Te Taihū.

## Outcomes

1. A connective, collective rūpū who are united on their aspirations for rangahau in Te Taihū.
2. Te Whatu Ora (HNZ) has clarity on these aspirations, as well as the funding for resource, capability building and infrastructure required to achieve the rangahau aspirations of Te Taihū.



# Whakatū Marae

## Our day began with pōwhiri

The wānanga was held at Whakatū Marae, which umbrellas six tangata whenua / mana whenua iwi: Ngāti Koata, Ngāti Kuia, Ngāti Toa Rangatira, Ngāti Rārua, Ngāti Tama, and Te Ātiawa.

The day began with a pōwhiri hosted by Ngāti Rārua whānau, with representatives from Ngāti Koata, Te Ātiawa and Ngāti Toa Rangatira, grounding the day's purpose.

The pōwhiri welcomed a significant number of manuhiri from diverse backgrounds, including PHOs, academia, iwi, health professionals, and hauora community providers. Some participants had travelled from the USA and across Aotearoa. Although we did not have rangatahi representation at the wānanga, participants acknowledged the need to hold space for our future leaders and to co-design this with them.



# Wānanga process



## During the wānanga:

- 1 Everyone was welcomed onto Whakatū Marae with a pōwhiri.
- 2 Time was made for whakawhanaungatanga to connect deeply and foster a sense of kotahitanga and belonging.
- 3 A group design thinking session was introduced to understand hauora in Te Taihū, where rangahau could make an impact, and to identify the five key rangahau kaupapa we wanted to take forward.
- 4 An assessment activity was conducted to explore the five kaupapa put forward and to examine the existing capability, resources, and infrastructure supporting each kaupapa.
- 5 In the third activity, small groups discussed what was missing and needed in terms of capability, resources, and infrastructure to successfully support the rangahau kaupapa identified.
- 6 After the groups' whakaaro was shared, participants were given the opportunity to voice their reflections on the day, and next steps were discussed.





2

**Rua**

Whakawhanaungatanga



# Whakawhanaungatanga- themes from our whakaaro

We took time to mihi, sharing our whakapapa, backgrounds and views of hauora and rangahau

## Themes captured from the whakaaro highlighted:



The system is not serving Māori well



The need to move ahead despite the system as well as reversing the narrative and guiding/ redesigning the system



Frustration at the current environment (political)



The importance of whānau voice



The power in connection to culture and te taiao



The importance of hauora and a wider focus than health



The need for rangahau / research to be kaupapa Māori based



Importance of connection to one another as hauora and rangahau stakeholders

Whanaungatanga is crucial for te ao Māori and rangahau in particular as it fosters strong kinship bonds, uncovers insights, connections, and relationships that know no bounds, ensuring communal support and the preservation of cultural heritage.



# Whakawhanaungatanga - key quotes

These direct quotes are from the participants of the rangahau wānanga held. These are essential as they provide authentic insights and guidance, ensuring that decisions are informed by genuine experiences and perspectives.

*"Don't worry about our system, worry about our whānau."*

*"What does it look like from a strength-based perspective, when we are truly connected to who we are as people?"*

*"Many times we go to others who probably brought the problem to us, and we ask them how to fix it. We don't provide the opportunity for our people to know about the health system and their health."*

*"I want to include our tipuna in our research."*

*"What can we potentially do as a tribal entity? If it's not illegal, we can do it! We have a framework of that government entities say to do - if we want to talk about hauora- throw it out. If we want to talk about whānau voice, speak to them. Get off the treadmill, turn it off, hear from the people."*

*"Local people and communities should direct the system - we need to flip the system."*

*"It is tough times, but it reminds me that the best mahi happens when we have nothing. I want to back the awesome mahi of our rangatira. Use rangahau as something that can't be taken away."*

*"The reason I am here is to listen and make connections. Now more than ever, we need connections."*

*"Research doesn't maintain anything Māori, don't have tikanaga Māori. Some of the research that affects our health, doesn't come from a kaupapa Māori perspective."*

*"The one thing I have not forgotten over the years is how to feel. I think that is what separates Māori from other cultures. If we listen to our wairua and what it is telling us what to do, we can't go wrong. We know who we are."*



# 3

**Toru**

Exploring rangahau kaupapa



# Determining rangahau kaupapa

We gathered insight and understanding of hauora in Te Taihū and where rangahau could make an impact.

## What we did:






- 1 Firstly, we had time to connect in small groups, to discuss and to explore recent data and insights into hauora in Te Taihū as well as iwi aspirations.
- 2 Next, we took time to individually reflect on what we had heard throughout the day and what we felt should be the rangahau kaupapa we take forward for Te Taihū
- 3 And finally, we shared our thinking, finding the common threads.



# Determining rangahau kaupapa



By grouping similar kaupapa together and using thematic analysis, as a group we identified the **following five themes** as the **key rangahau kaupapa** to take forward:

-  Tino Rangatiratanga
-  Rangatahi leadership
-  Changing measurements
-  Research that explores whānau that are culturally connected versus those who are not culturally connected
-  Leveraging existing rangahau



# What we found: breakdown of the identified rangahau kaupapa

Tino Rangatiratanga	Rangatahi leadership	Changing measurements	Research that explores whānau that are culturally connected vs those not	Leveraging existing rangahau
<ul style="list-style-type: none"> <li>• Tino rangatiratanga</li> <li>• Mana Motuhake</li> <li>• Our own voice - not told</li> <li>• (Changing) government systems</li> <li>• Kotahitanga</li> <li>• Equipping whānau, hapū and iwi to have the tools to have mana motuhake and tino rangatiratanga - to self manage, thrive and be supported in their oranga</li> <li>• Fearless leadership</li> <li>• Understanding Mrs Tangata and her children</li> <li>• Priority - workforce</li> <li>• Put it back together instead of continually pulling it apart</li> </ul>	<ul style="list-style-type: none"> <li>• Rangatira- rangahau-rangatahi</li> <li>• Rangatahi mental health</li> <li>• Connection to whenua and impact on hauora of rangatahi</li> </ul>	<ul style="list-style-type: none"> <li>• Change the assessment measures</li> <li>• Community engaged research- whānau voice</li> <li>• Appropriate study design which includes measures</li> <li>• Measures and indicators of Māori wellbeing - oranga</li> <li>• Make a start - small steps - pick an area</li> <li>• Applying matāuranga Māori principles to rangahau</li> </ul>	<ul style="list-style-type: none"> <li>• Outcomes for those well connected to iwi and whakapapa vs outcomes for those not connected</li> <li>• Research the effects of normalisation of Te Reo me Ona Tikanga in relation to Hauora Māori</li> <li>• What impact does enhancing the mauri of the te taiāo have on the mauri of tāngata whenua who are doing that mahi</li> <li>• Health outcome data collation - those registered with iwi, connected to kōunga, marae, reo vs outcomes morbidity of those disconnected</li> <li>• Connecting to our rituals and traditions around where tangata</li> <li>• Connecting to rongoā and oranga. Access to mātauranga</li> </ul>	<ul style="list-style-type: none"> <li>• Scoping (literature review) of kaupapa Māori research and making it available in a place to access</li> <li>• Experience, data and research is a treasure that needs to be stored, shared and used</li> <li>• How to use / develop existing research</li> <li>• Research to deliver improvements on hauora priorities and output delivery needs / tasks</li> <li>• Tikanga Māori research has been integrated into mainstream health services for fundamental change.</li> </ul>

# 4

**Whā**

Exploring the current state



# Exploring the current state



We took time to explore the five kaupapa put forward and what currently exists to support each kaupapa. Participants were asked...

## Pātai-

*What currently exists to support this kaupapa?*

- *resources,*
- *capability,*
- *infrastructure*



The following five pages contain the supporting factors we discovered for each of the five kaupapa.



# What we found: Supporting factors for rangahau rangatahi

In answering the previous pātai, we identified the following key themes and strengths that support our rangahau aspirations:

- Educational institutions and initiatives
- Youth engagement and support
- Community and charitable trusts
- Health and wellness programmes



Please refer to the appendix for a further detailed breakdown of what participants came up with.



# What we found: Supporting factors for rangahau Tino Rangatiratanga

In answering the previous pātai, we identified the following key themes and strengths that support our rangahau aspirations:

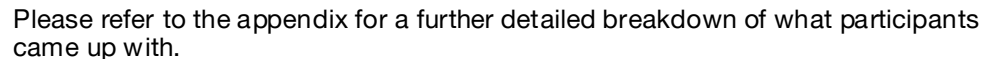
- Community and people
- Cultural connection
- Leadership development
- Policies and legislation
- Māori data sovereignty
- Matāuranga Māori

Please refer to the appendix for a further detailed breakdown of what participants came up with.



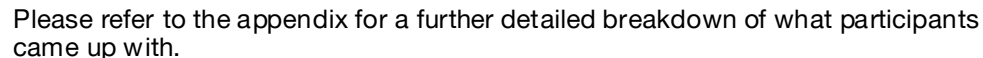


- Education and learning
- Hauora Māori providers
- Community and people
- Research and evidence
- Numerous esteemed rangahau leaders



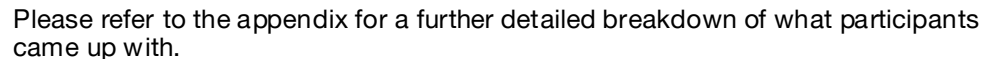


- Mātauranga Māori and cultural knowledge
- Community and lived experience
- Research and data sovereignty
- Technology and innovation
- Kaupapa Māori initiatives
- Māori models of hauora- Te Whare Tapa Whā





- Data and data sovereignty
- Collaboration- community and relationships
- Health providers
- Academic institutes
- Kaupapa Māori researchers and methodologies





# 5

## Rima







Determining what we need to  
succeed



# What we need to be successful

In small groups, we discussed what we felt was missing and needed, to be successful in supporting the rangahau kaupapa we put forward.

Following shareback from each group, these themes were identified

-  Kāwanatanga and Tino Rangatiratanga
-  Changing the system
-  Collaboration and future focus
-  Resources and tools
-  Support for whānau
-  Investment and reciprocity





# Deeper insights into support needs



Kawānātanga and Tino Rangatiratanga	Changing the system	Collaboration and future focus	Resources and tools	Support for whānau	Investment and reciprocity
<ul style="list-style-type: none"> <li>• Iwi, hapū, whānau at the top of the table, in Governance</li> <li>• Mentorship to know what is tino rangatiratanga, how to action it</li> <li>• Kaupapa Māori researchers supported and growing rangatahi in this field</li> </ul>	<ul style="list-style-type: none"> <li>• Holding systems to account</li> <li>• Transition plan from reactive systems to prevention systems</li> </ul>	<ul style="list-style-type: none"> <li>• Succession planning / support</li> <li>• Working together to achieve the common goals</li> <li>• Working groups, bodies like Te Kāhui in different kaupapa, e.g. rongoā that people throughout the motu can connect</li> </ul>	<ul style="list-style-type: none"> <li>• Māori research journal / database</li> <li>• Resource and guidance for non-Māori and Māori to integrate kaupapa Māori into research</li> <li>• Evaluate / scope kaupapa Māori (nationally) into local frameworks, with ability to adjust locally</li> </ul>	<ul style="list-style-type: none"> <li>• Support for whānau to have time to share whānau voice</li> <li>• Cultural connection; rongoā-rangahau-rangatira</li> <li>• Health literacy / advocacy</li> </ul>	<ul style="list-style-type: none"> <li>• Specific ring fenced funding</li> <li>• Investment in rongoā</li> <li>• Resources to give to whānau in reciprocation for them sharing whānau voice</li> </ul>



# 6

**Ono**

Reflections and next steps

# Reflections

## Participants were given the opportunity to voice their reflections of the day

Below is a summary of the reflections shared:



An appreciation for the opportunity to come together, that this opportunity rarely happens, but should occur more often.

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An appreciation for the space given for whānauangatanga. This was valued. Participants expressed that they felt it was good to connect and gain awareness of the experiences, views and expertise of others.

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Participants expressed an acute awareness that not all voices were in the room and want more input from mana whenua to guide decision making. That the aspirations shared during the day for rangahau require further consultation from iwi leaders in particular.

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The working session was rushed (over 2 hours). The rōpū felt more time together is needed to more thoughtfully explore rangahau opportunities. They would like further opportunities facilitated to enable this connection, while ensuring that the invitation is extended to others who were unable to attend this particular wānanga.





# Next steps

## The following next steps were shared with the rōpū

- Te Kāhui Hauora IMPB will undertake more engagement to capture mana whenua voices and inform the rangahau priorities that will be put forward for Te Taihū.
- A survey will be sent to participants to gather their feedback of the day and help inform the next steps for reconnecting as a rōpū (how, when, where).
- Te Whatu Ora Nelson Bays will help drive future connection of the rōpū, as determined by the rōpū.
- With participant consent, the contact information of participants will be shared with others who attended, to enable participants to connect on their own terms
- Te Kāhui Hauora IMPB will feedback to Te Whatu Ora, Evidence, Research and Clinical Trials Directorate, the findings of the wānanga as well as insights from further engagement with mana whenua, and seek support to drive the kaupapa that is put forward.



# Appendices

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**The following five pages include  
the detailed breakdowns of what  
currently exists to support  
rangahau aspirations**

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# Supporting factors for rangahau rangatahi

## Rangatahi

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• NMIT students as a resource</li><li>• Iwi- Rangitāne and Koata etc</li><li>• Whanake Youth</li><li>• Rangatahi themselves</li><li>• Multi-generational relationships</li><li>• Kura Kaupapa</li><li>• Box on Boxing</li><li>• CAMHS</li><li>• Kaitoa Charitable Trust</li><li>• Healthy Active Learning Initiative</li><li>• Māra Kai programme Wairau</li><li>• Omaka Ki-o-rahi club</li><li>• Mātāwaka ki te Tauihu</li><li>• Awhi-rangatahi. Awhi matua</li><li>• Marlborough Youth Trust</li></ul> | <ul style="list-style-type: none"><li>• Te Piki Oranga</li><li>• Hawaiki Kura</li><li>• Motueka Wairau Whakatū Hawaiki Tu Taua</li><li>• Mau-rakau at Whakatū Marae</li><li>• Kapa Haka- Te Kura Tuarua and Te Matatini</li><li>• Social media</li><li>• Waka Ama Waikawa</li><li>• Infrastructure- existing frameworks and entities</li><li>• Māori health providers in community, hospitals, includes clinics at marae.</li></ul> |
|--|---|

# Supporting factors for rangahau Tino Rangatiratanga



## Tino Rangatiratanga

- |  |  |
|--|--|
| <ul style="list-style-type: none"><li>• Our marae</li><li>• Our kaimahi</li><li>• Our hauora services</li><li>• Our whakapapa connections to mātauranga</li><li>• Māori leadership and capabilities</li><li>• He whakaputanga!</li><li>• Legislation and policy- resource management</li><li>• Te Mana Raraunga (Māori data sovereignty organisation)</li><li>• Kaupapa Māori Health Providers (to a degree)</li><li>• NMIT - Te Reo level 1-5</li></ul> | <ul style="list-style-type: none"><li>• Rūnanga a Iwi</li><li>• Ngā Waha</li><li>• Ngā Reo</li><li>• Te Tiriti o Waitangi</li><li>• History/ stories- how our tīpuna showed tino rangatiratanga</li><li>• Māori Health Teams- hospital, community</li><li>• Hawaiki kura</li></ul> |
|--|--|



# Supporting factors for rangahau cultural benefits

## Research that explores whānau that are culturally connected versus those who are not culturally connected

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>● NMIT Reo Classes</li><li>● Local Māori providers</li><li>● Kura kaupapa and Kōhanga reo</li><li>● Kaumātua</li><li>● Linda Tuhiwai-Smith</li><li>● Te Wānanga ō Aotearoa</li><li>● Non- Māori research evidence that supports connection</li><li>● Iwi</li><li>● Marae</li><li>● Hauora Māori Providers</li><li>● Mātāwaka ki te Tauihu</li><li>● Matua Rereata Makiha</li></ul> | <ul style="list-style-type: none"><li>● Professor Rangi Matamua</li><li>● Tangata Rongonui articles</li><li>● Waitangi Tribunal documents</li><li>● Minutes from hui- marae, iwi</li><li>● Some good and willing people</li><li>● Hā Hi</li><li>● Local Māori providers</li></ul> |
|--|---|



# Supporting factors for changing measurements of rangahau



## Changing measurements

- Matāuranga Māori research and evaluation
- Ngāti Kuia Research Hauora needs of whānau
- Lived experience stories
- More service integration between Māori providers and Te Whatu Ora
- Researchers- Māori specialists
- Te Mana Raraunga (data sovereignty)
- Te Whare Tapa Whā
- Kōrero and developing qualitative and quantitative measures that are kaupapa Māori centric
- Funding for hui of understanding Mrs Tanga
- New technologies to support collation and processing of data- AI
- Kaupapa Māori initiatives that are making a difference (voice/ outcomes need to be elevated and heard)
- The group being researched- their insights, what's important to them
- Te reo, waiata, pūrākau, toi Māori, collecting kai, measures of wellbeing
- Use and move Māori models of hauora e.g Te Whare Tapa Whā, Te Wheke and Te Pae Mahutonga



# Supporting factors for leveraging existing rangahau

## Leveraging existing rangahau

- NMIT research resources
- Kaupapa Māori researchers
- Te Mana Raraunga (data sourverights)
- Research funding collaboration kotahitanga
- Methodology read- 'Decolonising methodologies' Tuhiwai Smith 2012
- Disseminate research with research on Hauora Te Tauihu
- Hilary Mitchell
- Passionate Māori and Pākehā for equity in holistic care
- Relationships, connections, networks, tangata whenua and tangata tiriti
- Social determinants of health
- Recreate making a Māramataka
- Experienced researchers
- Te Whatu Ora
- Research funding opportunities- national organisations
- NPHS Intelligence team- repository
- Tinana- mind body research
- History
- Stats NZ
- World Health Organisation
- Wāhine Atua
- NIWA climate change data
- PHOs
- Maara Mahita I Kura whenua belonging
- Rūnanga a Iwi research
- Te Pūtahitanga evaluations
- Māori researchers from universities, polytechnics etc

The background is a solid teal color. Overlaid on this are several stylized, light green fern fronds. These fronds are depicted with a central stem and multiple leaflets. Some fronds are fully unfurled, while others are in the process of uncurling, showing the spiral pattern of the unfurling leaves. The fronds are positioned diagonally across the frame, creating a sense of movement and depth.

**Ngā Mihi Nui**